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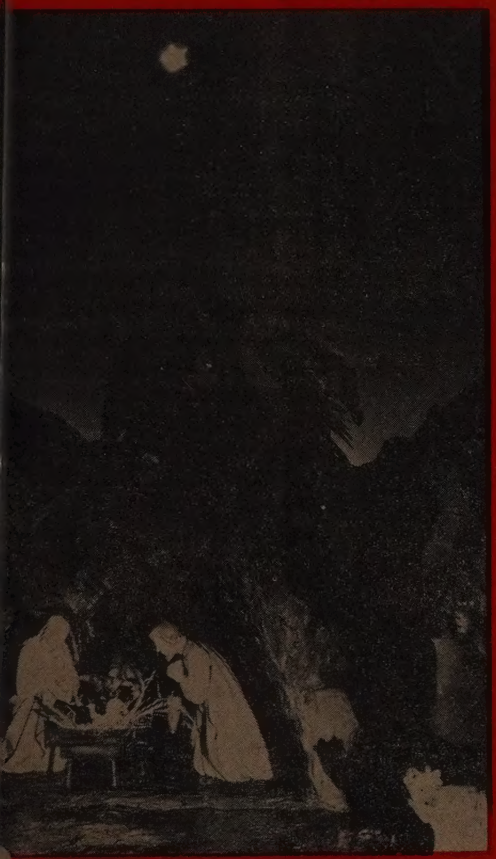
LUTHERAN MEN



o us a child is born . . ." Is. 9:6

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Cover Photograph by Harold M. Lambert

LUTHERAN MEN

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ast and Present Pension Plans

THOMAS L. CLINE

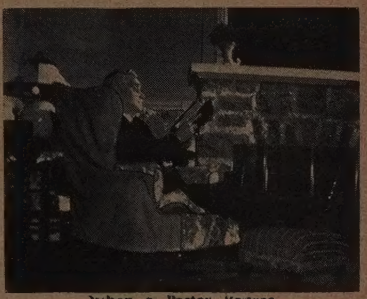
N 1928 the constituency of the ited Lutheran Church in America ame very much aroused concern· pensions for retired pastors, mis- naries, and widows. As a result, y promulgated a Non-Contribu- y Plan.

Capital needed to operate the plan s raised throughout the congre- ions of the entire church—free- l offerings given by our people as ift from the church out of its own ling of responsibility and love for veterans of the cross. Over ,500,000 was raised in that great mpaign of 1928.

In time, many more ministers than s anticipated came on the roll, and age of pastors increased, so that income from this endowment fund s not sufficient to pay the basic nsion. At the present time, from s fund, with the addition of ap- rtionment receipts, we send to re- ed pastors and missionaries $25 a nth and to widows $16.67 a month, $200 a year.

Contributory Plan

Then the next step was taken by e ULCA. In the '30's we began to scuss the desirability of a Contribu-



When a Pastor Retires

tory Pension Plan. This plan was adopted in 1942 and put into operation in 1945. It is an actuarial plan; that is, the pastor pays four per cent of his salary with 15 per cent added for rent-free parsonage, and the congregation matches that four per cent. Seven-eighths of this amount is accumulated to the credit of the pastor, and at the age of 65, when he may retire, it pays him an annuity for life. At his death, his widow will receive half of the amount that he received after retirement.

In 1950 at the Des Moines convention, the Non-Contributory Plan was closed to all men ordained after the calendar year 1952. This means that the central, main and permanent pension plan of the ULCA is the Contributory Plan.

This is a sound plan because the

Thomas L. Cline, Ph.D., is executive secre- y for the Board of Pensions and Relief.

actual money is in our office, to the credit of each pastor, so that whatever income the accumulation provides will be given at retirement or disability.

The plan has many advantages. The four per cent paid by pastor and congregation is merely the floor. Either one may pay additional amounts. This enables the pastor to use the plan as a savings account, three per cent interest.

In addition, the congregation may make further contributions, raising their four per cent to six or eight or ten or twelve, and thereby provide a really adequate pension for their pastor when he retires. Many congregations now are paying eight and twelve per cent.

The plan, being flexible, may really meet the needs of every pastor in the ULCA, if he and his congregation will adopt the various provisions of the Contributory Pension Plan.

Lay Pension Plan

We have the same type of plan for the lay workers of the church, with the same conditions of four per cent from the individual and four per cent from the employing agency. Of course, this has been modified by the adoption of Social Security, and most of our lay workers are now dividing their four per cent into one and one-half paid to Social Security and two and a half to the Lay Pension Plan.

Family Protection Plan

Several years ago we had the misfortune of losing by death a number of young pastors. This left the wife and her children with the prospect of receiving $200 a year for life, th minor children receiving $50 a yea through the age of 18. This presente a tragic situation for the widow an for the congregation, because the con gregation would have many heart aches over the plight of the widow

So the church in convention a Des Moines in 1950 adopted the Fam ily Protection Plan.

This plan provides that a pasto through the age of 60, on death, wil leave his widow $3000. This pro tection costs $36 a year. Over 92 pe cent of the congregations are payin the entire sum for the pastor and hi family's protection. If the pastor i from 60 to 65 at his death, his widow will receive $2000; from 65 through 71, $1000, and from 71 until retire ment, $500.

This plan benefits the pastor' family and the congregation that lose a pastor through death. Before th plan was adopted, in case of the death of a pastor, the congregation would usually pass the hat among the mem bers and give the sum received to the widow. This had certain unfortunate features.

First of all, it looked like an appeal for charity. Second, the congrega tion usually felt that they had no adequately provided for the wife o their pastor. The result was that everybody was unhappy.

As you well know, after a pastor dies, the widow must move out of the parsonage and find a new home for herself and her children. Under the Family Protection Plan, in such an event, she has a lump sum which

be used for this emergency.

me this is one of the greatest ard steps our church has taken in care of pastors and their fami-

Emergency Assistance

ne feature of the work of the d of Pensions does not receive n publicity, for we do not care ell the world what is going on erning the illness that follows members of my pension family. feature is known as Emergency stance. We receive monies for fund from interested laymen and ors throughout our constituency. send out a folder during the Ad- season, usually the first week of ember, asking for free-will gifts this purpose.

ortunately, during the past this d, with the help of $5000 from Women's Missionary Society, has n sufficient to care for the most gic cases. At the present time re are between 60 and 70 pastors, ssionaries and widows who are re- ving assistance.

This assistance varies in amount, cording to need. One must realize t as one grows older the incidence ill health, of operations, nursing e, hospitalization becomes greater, d there is no other way, on a na- nal level, for the church to meet se tragic situations except through e use of an Emergency Assistance nd. Of course, we realize that many nods have President's Funds, which e always used for the same purpose.

The Future

If one stays in the Contributory Pension Plan for 40 years, he will receive approximately half of his average annual income as a pension. If his congregation is forward-looking, it will add to the four per cent paid by the congregation, thereby giving him a complete pension coverage.

The hope for the ministry of our church lies in the Contributory Plan and the supplement, the Family Protection Plan. Every layman should be interested in this matter.

Industry, insurance companies, banks, railroads are way ahead of the church in providing for their employees. Fundamentally, the congregation is the employer of the pastor, and so, through such employment, they have assumed definite responsibilities concerning him; responsibility for an adequate house of worship, for a parsonage, for a proper salary, and I believe wholeheartedly, responsibility for an adequate pension plan.

The Brotherhood has always been interested in these matters, and I appreciate this opportunity to write this article. For this article may convey the information that our laymen need, and it may persuade pastors who are not in the Contributory Plan to fall in line with this great plan of our great church. The pension system of the ULCA will provide a retirement income and will help our pastors, missionaries, and widows to live in dignity and security, with a firm belief in the love and care of the chrch that they have served.

Evangelism Through Worship

by

CLIFTON M. WEIHE

THE WORSHIP service can be one of the best avenues of evangelism. It can, on the other hand, be a barrier to good evangelism. The spirit of it spells the difference. Let's look at it.

The Service is a channel through which God comes to man, and through which the worshipper also responds to God. A righteous God comes in love to men needing salvation, opening their hearts for more light, and their lives for further service to their Christ. The worshipper responds to this with confessions of sin, and faith, prayers and hymns and gifts.

Not only must such a holy service be used with decorum, but in a spirit that is worthy of the wonderful ways of God with men. Such wonders cannot be taken lightly or lackadaisically. They cannot, dare not, be boring if sincere.

On that first Christmas eve "the glory of the Lord shone round about" the shepherds, and they were afraid. But the angel comforted, yes, thrilled them with news of great joy, "For unto you is born this day a Saviour which is Christ the Lord." And then a whole company of the heavenly host praised God, saying, "Glory to God in the highest . . ."

This is chanted in our churches every Lord's day. But does it stimulate the wonder and joy of that first "Gloria in Excelsis"? The reader knows the answer only too well. Happy winged words which the angels sent earthward, we only too often mumble in somber monotony, grinding out syllables, crunching consonants and moaning vowels. And the general effect might well call forth the stinging words of the Reformers when they saw the service abused in the medieval church!

The angels of God's good news proclaimed their message in heavenly

for all men to hear, and rejoice.
as a witness of the creatures of
to the gift of Bethlehem. And
nust it be in our churches, anew
fresh as are the mercies of God
sunrise.

ach part of The Service has its
spirit, *but each does have spirit!*
s not a matter of speed or lack of
It is *lift*, it is *meaning*, it is *intent.*
s reverence without being stodgy
depressing. It is relevance to the
ech patterns and spirit of the
es.

he Service is *chanted*, not sung.
e angels *said* the "Glory to God";
y did not make a 19th century
lad out of it! And a chant is merely *intoned speech.* Some of the odd quirks put into The Service by some, intentionally or by default, do nothing but confuse.

A stranger to our service visits a worship service. If he can read English, he should be able to join in The Service at once. The chanted service should be just that natural! But this is a hard saying, and a revolutionary one in light of the practice often prevailing.

How many unchurched visit our congregations and leave, never to return because, as they put it, they *just don't like the service.* What they *really* don't like is *the way in which it is done.* When our own people miss the genius of this rich service, they can only pass on form-without-meaning to the stranger within the gates.

And when the choir and congregation *mourn* the service, it almost compels the pastor to do his part in the same droll spirit. Fossils in the riverbed instead of living waters, whited sepulchres instead of the Body of Christ in living worship!

Improvement of The Service can be a year-around project of the men of the congregation. Here are two suggestions that can change the dull service into a vehicle that will bring worshippers closer to the Master:

1. Promote the study of such helps as *The Explanation of the Common Service* and Dr. Luther B. Reed's *The Lutheran Liturgy.*
2. Arrange for a qualified teacher of The Service to work with the choir and perhaps more of the congregation.

Year-Around Evangelism
January to Ash Wednesday

onduct intensive visitation among
ll prospects
—for church attendance
—for church schools
—for pastor's class in Lent
—be alert to children, unbaptized, sick and shut-ins
repare for the visitation
—train workers, including women, youth
—preaching mission to energize congregation
—have complete list of prospects and materials
—lay chairman make visits efficient
—follow recommended pattern of send-off meeting, visitation, group report, meeting following.

NEWS

Ministerium Brotherhood Rally

Leaders of the Ministerium of Pennsylvania Brotherhood rally held early in September at Trappe, Pa., were (left to right): the Rev. W. Russell Zimmerman, pastor of Augustus Church, Trappe; the Rev. Arthur S. Deibert, pastor of Zion Church, Northampton; Earle W. Bader, executive secretary of the ULCA Brotherhood; Richard N. Snell, president of the Reading Conference Brotherhood; Edward Shotzberger, president of the Ministerium Brotherhood; the Rev. L. Ralph Tabor, D.D., pastor of Luther Place Memorial Church, Washington, D.C., main speaker; the Rev. E. E. Fischer, D.D., president of the Ministerium, and Leonard Ashford, vice-president of the ULCA Brotherhood.

Industrial Relations Institute

The 1951 Industrial Relations Institute sponsored by the Committee on Social Action of the Philadelphia Conference is holding its sessions on Thursday evenings from Sept. 27 to Nov. 15 in Prince of Peace Church.

Courses and instructors are: *Parliamentary Procedure* by Robert H. Haakenson; *Christian Principles in Business*, by the Rev. Albert W. Shumaker; *Basic Facts of Christian Industrial Relations*, by Dr. W. Roy C. Buckwalter and James H. Mullen; *Both sides of the Labor Question* (panel discussions), with Moderators S. Stanley Alderfer, G. Allen Dash Jr., John A. Friedrich, R. F. Peden, William E. Simkinand, Dr. Howard M. Teaf, Jr., and Speakers (for labor) Joseph F. Burke, Joseph L. Heuter, Alfred Hoffmann, and (for industry) Joseph Kleinbard, Harvey T. Stephens, Rudolf F. Vogeler, R. E. Wright.

The purpose of the institute is to give men, women and young people labor's and management's side of industrial problems, to develop leadership through parliamentary rules in business, labor and church work.

The Dotor Says

Teacher: "Johnny, how do you pronounce p-n-e-u-m-o-n-i-a?"

Johnny: "Fatal!"

Teacher: "But surely you know better! Where did you hear it pronounced like that?"

Johnny: "Oh, I didn't hear it. I saw it in the newspaper. It was about Mr. Brown. It said he had pneumonia and that Dr. Jones pronounced it fatal."

Brotherhood Sunday at Trinity
Jackson, Mississippi

Dr. James C. Kinard (standing left), president of Newberry College, Newberry, S.C., ›oke on, "Men on the March for Christ," at the Brotherhood Sunday, Oct. 21, service in rinity Church, Jackson, Miss., the Rev. Brent Schaeffer, pastor, (standing right). Shown lso above are the choir director and organist, and members of a special men's chorus hich sang, "God Ever Glorious," by Lwoff, "Pilgrims' Chorus," by Wagner, and the rotherhood hymn, "Rise Up, O Men of God." An offering of $20 was received for the LCA Brotherhood. Sixty per cent of the resident members of the congregation are actively ffiliated with the Brotherhood.

Nebraska

The Inter-Synodical Lutheran otherhood fall rally was held in the ugustana Lutheran Church, of Oma-, Oct. 18. A round-table discus-n centered in "The new hymnal d liturgy in the different synodical oups." Convener was the Rev. enry J. Goede, of Grace Church, maha.

Visitation to convalescent homes, project of bringing the Word of od to these homes, sponsored by e Lutheran Men of Omaha, was re-rted as "coming along fine."

AT THE STATE Brotherhood con-ntion held at York, Sept. 30, Mar-s Christensen, Sidney banker, the eaker at the banquet, had for his topic "A New Vision and a New Purpose."

Paul D. Basler, of Beemer, synodical Brotherhood president, had charge of the sessions. At the business meeting in the afternoon, some discussion was held relative to the forming of new Brotherhoods in various parts of the state. One of the men suggested that our thought for the day might well be, "Let's add the new, but not lose the old."

MEN OF THE Brotherhood of Emmanuel Church, Tekamah, did most of the work of painting the parsonage recently, in addition to paying for the paint.

Paul Wiegman

Supper Hour at the Canada Synod Brotherhood Convention St. Peter's, Kitchener, Ont.

Left to right: the Rev. Albert W. Lotz, host pastor; the Rev. Joseph B. Mohr, Brooklyn, N.Y., guest speaker; Ernest Clark, Brantford, president; Roy Hilker, Kitchener, vice-president; Howard Herter, Waterloo, treasurer, and Earl Stieler, Kitchener, secretary.

Canada Brotherhood Convention

A "Brotherhood Loan Fund for Home Missions" project was adopted, and plans were laid for seeking ways to raise $100,000 toward this new effort, at the 24th annual convention of the Canada Synod Brotherhood held on Sunday, Oct. 14, in St. Peter's Church, Kitchener, Ont., the Rev. Albert W. Lotz, pastor.

President Ernest Clark, of Brantford, presided at the business session in the afternoon and introduced the main speaker, R. Brown McAllister, superintendent of schools at Concord, N. C., who discussed loan-fund work in his synod. The Rev. Joseph B. Mohr, pastor of St. Paul's, Brooklyn, N.Y., editor of *Lutheran Men*, brought greetings from the ULCA Brotherhood.

The Rev. J. H. Reble, D.D., of Kitchener, president of the Canada Synod, spoke briefly about the loan fund during the supper hour.

The evening service was conducted by Pastor Lotz, and the sermon was delivered by Pastor Mohr, who spoke on the work of evangelism as every body's task. The following newly elected officers were installed:

President Ernest Clark, Brantford; Vice-President Roy Hilker, Kitchener; Secretary Earl Stieler, Kitchener; Treasurer Howard Herter, Waterloo; Executive Member E. Kalbfleisch, Tavistook, and the Rev. Norman J. Berner, Kitchener, pastor member.

Wohlsen Speaks

Pacific Synod Brotherhood Convention Portland, Oregon, Sept. 29

his is a banner year for the Pa- Synod Brotherhood.

the first place, six new brother- ls united with the synodical and A Brotherhoods—a gain of 180 cent. In the 40 congregations of synod, we have 11 affiliated brotherhoods. The executive committee, immediately after the convention in Portland, Oregon, Sept. 29, set their goal for next year, to have an affiliated brotherhood in every congregation of the synod.

Also, this year the convention and the banquet had in attendance more men than ever in a period of over 30 years. At the morning session there

Activity at Pacific Synod Brotherhood Convention

n picture above, President Ralph J. Wohlsen (center) presents charters to representatives six new congregational Brotherhoods received at the annual convention of the Pacific nod Brotherhood, Portland, Ore., Sept. 29. Left to right: A. E. Osmundson Sr., Gloria Dei, lso, Wash.; Harlo Walla, Immanuel, Vancouver; Leslie Rummer, St. Paul's, Vancouver; lph J. Wohlsen; Al Magedanz, Redeemer, Portland, Ore.; John Wolf, Christ, Portland; an Neeley, St. Mark's, Portland. In picture below, President Wohlsen is addressing the nvention banquet in the Multnomah Hotel.

were 65 men, in the afternoon 100, and at the banquet there were 266 men.

Another factor in our success, and an important one, was the fact that Ralph J. Wohlsen, Bridgeport, Conn., our ULCA Brotherhood president, attended the convention and the banquet. Mr. Wohlsen gave a stirring address at the business session and his speech given at the banquet is one that shall live on in the memory of the Pacific Synod Brotherhood. The men of our synod will be forever grateful to Mr. Wohlsen, and under his guidance we shall push forward to our goal in 1952.

The convention tentatively adopted a new constitution. Conference Brotherhoods were organized. It was voted to hold next year's convention in Seattle in conjunction with the ULCA convention.

The synodical Brotherhood will have four primary working committees—stewardship, evangelism, youth, and *Lutheran Men*.

The ULCA Brotherhood was invited to hold its 1952 convention in the Pacific Synod.

The newly affiliated brotherhoods are: Gloria Dei, Kelso, Wash.; Christ, Portland, Ore.; Redeemer, Portland; St. Mark's, Portland; St. Paul's, Vancouver, Wash., and Immanuel, Vancouver.

The newly-elected officers are President John Koenig, Seattle; Vice President Arthur E. Osmundsen Portland; Recording Secretary John Neely, Portland; Corresponding Secretary Randolph Chevalier, Seattle Treasurer Ed. Carter, Portland. Members at large of the executive committee are Norman Magadenz, Portland; Fred Moody, Seattle, and Norman Johnson, Vancouver.

—Art Osmundsen

●

New York Synod

Everett Mitchell, of NBC's National Farm and Home hour fame, addressed the banquet at the fall convention and rally of the Western Conference Brotherhood of the New York Synod in Holy Trinity Church, Buffalo, N.Y. on Oct. 27. Mr. Mitchell, outstanding Lutheran layman of Chicago, has recently been in Europe, where he interviewed farmers in nearly every country outside the Iron Curtain.

The afternoon session of the convention included a business meeting with election of officers and a seminar on "Marriage and Family Life," led by the Rev. Ernest French, pastor of Resurrection Church, Buffalo.

Since our Constitution calls for the separation of church and state and a policy of discrimination among faiths, we have no moral right to send an ambassador to the Catholic Church as a church unless we also send an ambassador to the Archbishop of Canterbury, the Chief Rabbi of Jerusalem, and the Moscow Patriarch of the Russian Orthodox Church. But if the Roman Catholic Church is more than a church — and it is by its own claim and definition — when its policies in the United States should be subject to the same open criticism as the policies of any other foreign power.

From **Communism, Democracy and Catholic Power** by Paul Blanshard (Beacon Press)

oy Scouts

GEORGE A. EICHLER

How Good A Scout Leader Am I?

ections: Place a mark on each line somewhere between low and high to licate your self-appraisal. Draw straight lines from mark to mark.

I	Low	High
Have a genuine love for boys?		
Get along well with boys?		
Try to discover the individual abilities of my scouts?		
Create an atmosphere of friendliness and helpfulness in my scout organization?		
Cooperate with other scout leaders?		
Work well with parents, committee men, and sponsor?		
Plan my scout work well so that all may work together efficiently?		
Have the scout training necessary to do my job well?		
Give credit to scout leaders who work with me?		
Delegate responsibility wherever possible so that others may help effectively?		
Know how to instruct others effectively?		
Show by my personal life that scouting makes good neighbors and good citizens?		

nterpretation: If the lines connecting the marks are fairly straight and to ne right toward high, you are a good scout leader and your organization is o be congratulated. If your profile is irregular or leans toward the left, ou need to develop further skills and attitudes as indicated.

Education For Living

by EARL S. RUDISILL

How Grown-Up Are You?

YOU MAY be more than six feet tall and weigh 220 pounds, but you may not be grown-up. Maturity means more than physical bulk and muscular strength. It's a matter of one's total personality. How do you rate? Here are questions which may help you examine self.

Are You Master of Your Feelings?

Do you harbor jealousy or envy toward anyone? Do you keep on an even keel, or do you "fly off the handle"—go into tantrums or rages? Do you allow your feelings to lead you into decisions, or do you reason out your problems, weigh the facts, and thus find solutions to your problems? Anyone who permits his feelings or emotions to determine his course is still somewhere on the road from childhood to adulthood—but he hasn't yet arrived.

Do You View Life and the World Objectively?

Can you consider things, situations, and persons as they actually are? Or do you deal with them as you imagine they are or as you wish they were? Can you see yourself as one in a world of two billions, as part of a great on-going process? Or do you see yourself as a capital I, the center of everything? Can you get along with neighbors, fellow workmen, and other associates? Do you respect others, their property, their opinions, and their accomplishments? Do you try to get the facts in regard to things or do you just make wild guesses? Until we have learned to view everything calmly, carefully, and without prejudice, we are not very mature.

Do You Have Initiative?

Can you make decisions, or do you prefer to "pass the buck" to someone else? Are you fixated—blindly complacent—in your job and social situation? Do you have the will power to start new habits, enterprises, or methods of doing things? If you are still handicapped by such ways, break out of them and move toward maturity.

How Do You Handle Money?

Are you selfish and grasping—like a child with his toys—or have you risen above that infantile level? Do you live within your income? If so, that's a mark of intelligence and of Christian consideration of self and others. Do you spend, save, and give in a sane proportion—a Christian manner? One finds people who spend or save too much, but rarely one who gives too much. Here is a matter for sober Christian thinking and planning. Are you grown-up enough to do it?

How Do You Regard the Bible?

Is it something sacred and valuable but detached from your daily life? Or is it the living truth which pervades

(*continued on page 29*)

onorary Life Membership

PHARES G. BEER

Duties of Secretaries

our members of our United Luth-n Church in America have been ored with charter Brotherhood In moriams.

The price of an In Memoriam is). When a person has been an Hon-ry Life Member, he can be trans-ed to the In Memoriam roll by the yment of $40.

The name of the person memorial-d, the donor and the local Brother-od will be listed on the annual onorary Life and In Memoriam roll Brotherhood Headquarters and the nor will receive a certificate. The notographs of the In Memoriam embers for the year will be printed the August issue of *Lutheran Men* ithout cost.

Eighty-five Honorary Life Mem-erships have been taken out and ese are scattered through 15 synodi-l Brotherhoods.

Six synodical Brotherhoods have egularly appointed Honorary Life nd In Memoriam secretaries. Eight onferences or districts in two synods ave regularly appointed Honorary ife and In Memoriam secretaries: hey are:

he Pennsylvania Ministerium

Allentown Conference — Arthur A. Cassell, 44 East Greenleaf Street, Allentown, Pa.

Lancaster Conference — Fred W. Zuch, 44 N. East End Avenue, Lancaster, Pa.

Norristown Conference — William H. Frick, 42 Clymer Avenue, Sellersville, Pa.

Philadelphia Conference — Ellwood Guinther, 430 E. Auburn Street, Philadelphia, Pa.

Pottsville Conference — Ross Martin, West Market Street, Pottsville, Pa.

Wilkes Barre Conference — Norman Huseman, 27 S. Pine Street, Summit Hill, Pa.

The South Carolina Synod

Piedmont Conference — R. W. Boland, Clinton, South Carolina.

Southern Conference — Clarence H. Stucke, 995 Ashley Avenue, Charleston 31, South Carolina.

The conference Honorary Life and In Memoriam membership secretary will endeavor to create interest by presentations and reports of memberships at conference conventions and will foster showers for individuals and 100 per cent Honorary Life membership Brotherhoods. He will also promote In Memoriam memberships for former Brotherhood leaders and members, for conference leaders, for persons who gave their lives in the service of their church or nation and for others who were active in the church.

He will assist in securing the appointment of congregational Honorary Life and In Memoriam membership secretaries and whenever vacancies occur he will urge the filling of these vacancies and report all such appointments to the chairman of the

Honorary Life and In Memoriam membership committee of the Brotherhood of the United Lutheran Church in America.

He will make annual reports to the conference or district convention after writing to the conference Brotherhood treasurer and securing from him the list of Honorary Life and In Memoriam Memberships given during the year.

He will keep complete and up-to-date records, that are in perfect condition. This is fair to the conference Brotherhood and those who succeed him.

He will write letters at least twice year to his congregational secretari and, where there are no congreg tional Life Membership and In M moriam secretaries, to the secretari of the congregational Brotherhoo of his conference, calling attention the progress and any new phase of t work or to any new regulations th may be adopted. His great objecti is to keep this department continual before the Brotherhood.

Not Too Materialistic

Judge: "In addition to stealing this mone you also took a lot of valuable jewelry."

Prisoner: "Yes, sir, I was always taug that money alone does not bring happiness

Message From Headquarters

by EARLE W. BADER

The Bible in Daily Living

THE 1952 EMPHASIS of the United Lutheran Church in America will be "The Bible in Daily Living." ULCA boards and auxiliaries will encourage all our church members to exemplify the eternal truths of the Holy Bible in their daily lives, through the use of church posters, Bible exhibits, Bible story books for children, motion pictures, tracts, filmstrips. The Bible will also be featured at vacation and weekday church schools, brotherhood conventions, rallies, retreats and workshops during 1952.

Four posters titled, "The Heart of the Bible," "A Light Unto My Path," "Pages of Power" and "Our Marching Order," will be featured in *Lutheran Men* and all of the other churc publications. The first of these pos ers, "The Heart of the Bible," wi appear in the February issue of *Lut eran Men*, and the remaining poste will be published at intervals throug out the year.

I am confident that our brotherhoo members will wish to cooperate this united effort to make the Bible guide for our daily living.

1952 Membership Dues

The statements for your 1952 mem bership dues were mailed to each co gregational brotherhood during th past month. These statements cove ing the calendar year of 1952 we mailed 60 days earlier than usual t overcome the financial difficulti

ch have hampered our work in the

n former years our conference and odical treasurers were expected to l their congregational dues state- nts on January 1. Last year some gregational brotherhoods received ir annual statements during Febru- and March, and in one instance synodical treasurer held up his ing until April. These delays in re- ving dues statements made it nec- ary for many brotherhoods to hhold payment of their dues until e in spring, and a considerable por- n of the ULCA dues was not re- ved until after July 1. It would not atter very much when our congrega- nal brotherhoods remitted their es if our ULCA and synodical otherhoods had a large bank bal- ce at the end of each year. But this, nfortunately, is not true, and with ly a limited working capital it be- mes a very serious problem to op- ate the ULCA brotherhood during e first half of the year when the an- cipated funds are not forthcoming.

All of these difficulties can be over- ome if our congregational brother- oods will approve the payment of eir dues at their November meet- gs. It will still require an additional 0 to 60 days to clear the ULCA dues y our conference and synodical reasurers.

t. John's, Union City, New Jersey

For the seventh consecutive year the t. John's Lutheran Brotherhood, Un- on City, New Jersey, was the first rotherhood to remit their dues to this ffice. Their 1952 dues check in the amount of $60 was received on October 26, 1951. This brotherhood does not wait for a statement and we hope that additional brotherhoods will follow the example of St. John's and remit their membership dues during the last quarter of the year. I am sure that our synodical and ULCA treasurers will be grateful to you for helping to maintain a balance in their treasuries at the end of the year when funds are usually running low.

Lutheran Men . . .

The Ideal Christmas Gift!

A reminder that Christmas is only a few weeks away, brings up the annual problem of selecting suitable gifts for your pastor or brotherhood friends. While you are trying to decide what gifts to give, may we respectfully suggest a few priceless but inexpensive year-round gifts, such as the Holy Bible, Common Service Book or a subscription to *The Lutheran* or *Lutheran Men.*

The arrival of a weekly or monthly church publication will be a constant reminder to your Christian friends of your thoughtfulness and good judgment in giving a better gift that lasts. Your public library and hospitals should also have *The Lutheran* and *Lutheran Men* on their reading tables.

Let's give them *Lutheran Men* this Christmas! Your gift subscription will serve a two-fold purpose (1) The work of the brotherhood, as well as timely projects and opportunities for service in your congregation, will be brought to your laymen by experts in their respective fields; (2) You will earn the appreciation of your friends

for your thoughtfulness and good judgment in giving a gift that brings joy and satisfaction throughout the year.

We also have an ample supply of the new gold-plate brotherhood lapel emblem in four colors. This is a real gift that will not be cast aside, but will be worn with pride for many years. These emblems are priced at $1 each, federal tax included.

If you wish to present an exceptional gift we suggest the 10K gold lapel emblems which are priced at $5, or the new gold plate tie bars with the brotherhood emblem affixed, at $2 each. Each of these gifts is of superb lifetime quality and will be worn with pride by the men who are fortunate enough to receive them.

We invite you to send your Christmas gift list to Brotherhood Headquarters, Market and New Streets, Bethlehem, Pa., and we will mail an attractive Christmas greeting card to the recipient informing him that the *Lutheran Men* subscription is coming as a gift from you.

Remember — Every Lutheran man needs *Lutheran Men.*

Record Attendance at Brotherhood Services

The 33rd anniversary meetings and brotherhood services on October 21 attracted the largest group of laymen that ever attended similar church services, according to preliminary reports from pastors and brotherhood officers.

We are especially gratified to note the unanimous expression of satisfaction with the fine type of program that was presented.

We extend our hearty thanks to a of the pastors and brotherhood of cers who cooperated in making the Brotherhood Sunday meetings a su cess.

33rd Anniversary Offering

Did your brotherhood or Bib class send a 33rd anniversary offerin to Brotherhood Headquarters? If yo have overlooked this matter, may w respectfully suggest that your men group receive a free-will offering your next meeting? Please indica same is for the "Anniversary Fund and forward to Brotherhood Hea quarters, Market and New Street Bethlehem, Pa. Your contributio will bring a two-fold blessing — your brotherhood in joyful sharin and to the new brotherhoods that wi be established through your gift.

Change of Officers

This is the time of the year whe many of our brotherhoods are selec ing new officers. We would ask th you notify us of any changes. Muc time and postage is wasted when w send our statements to secretaries wh have been replaced. Very often, thes men neglect to turn over our corr spondence to their successors, resul ing in laxity of handling account and the eventual loss of *Lutheran Me* subscriptions.

Merry Christmas

It is a happy privilege to extend t you on behalf of the staff at Brothe hood Headquarters, our sincere wis for a Merry Christmas and a blesse New Year of Brotherhood service fo the Master.

EMEMBER YOUR PASTOR AND BROTHERHOOD FRIENDS - - -

With a lasting Christmas gift they will be proud to wear.

An Official Brotherhood Lapel Emblem

This lifetime ½-inch gold-plated emblem in four brilliant colors, with Luther's coat of arms in the center, will retain its beauty for years to come. Price $1, tax included. The above emblem is also available in 10K gold at $5 each, tax included.

Gold Plate Emblem Tie Bar

These attractive tie bars, size 2¾ inch, with official Brotherhood emblem attached and finished in durable gold plate will be worn with pride by your Brotherhood members. Price $2, tax included.

ORDER NOW for Christmas! **Use the convenient blank below.**

Emblem and Tie Bar Order Blank

The Brotherhood of the U.L.C.A., Market and New Streets, Bethlehem, Pa.

Enclosed find $..... to pay for ..... Brotherhood

apel emblems at $1 each: ..... 10K gold lapel emblems at $5 each;

..... tie bars at $2 each, to be mailed to the following address:

Name .....

Address .....

City ..... State .....

Brotherhood in Action

by CHARLES F. BROBST

Men Must Know

TO BE INTERESTED and active in the life of the church men must know something about the church. A knowledge of its teaching and its work is essential for building a loyal constituency. Many are familiar with little facts but are ignorant about the big ones. They have an acquaintance with minor matters but know little or nothing about major principles or activities. If the fringe members of a congregation would adopt a few fundamental principles to live by they would thereby settle a thousand minor questions. A successful brotherhood is concerned about such essentials and endeavors to lead men to the realization of their importance.

Some people have plenty of opinions which they regard and treat as facts. Opinions are not necessarily facts. Unless opinions are based on, or evolve from, facts, they are worth little or nothing. Frequently they are from hearsay, or from an active imagination. Opinions do not make or alter facts. Our attitude towards truth or facts does not change them but it has much to do with our getting on in the world.

Opinions must not be obtained from the public. They must always be personal and emanate from indisputable facts. Because we live in a country of loose morals and divorces many called Christians listen to the voice the people and conclude that imm rality isn't such a great sin. In midst of lax church attendance so acquire the idea that such laxity d not exclude them from the grace God. The voice of the people is necessarily the voice of God.

As Christians there are certain f damental facts that are inescapa and demand our serious conside tion. The only sensible thing to do to realize these facts and face the A fact must be used as a fact. To otherwise is both foolish and ob nate.

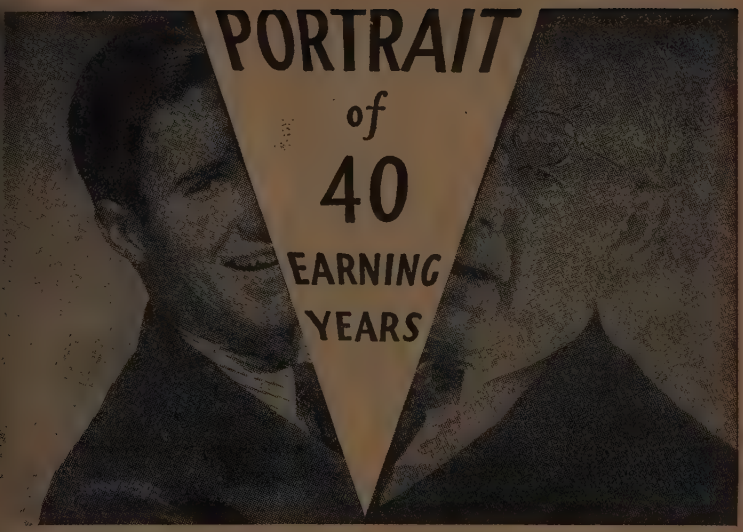
In subsequent articles some of th fundamental facts will be consider Upon them our congregational and our brotherhood activities m rest. No organization can long endu without being built upon a solid fo dation. No building is better than footing. The members of the chur and its auxiliaries waver and fal when built upon the sand of founded opinions. To be firm a stable they must stand on the imm able rock of the Christian faith.

Annoying

Dill: "I have a terrible conscience."

Gill: "What's wrong with it?"

Dill: "It doesn't keep me from doing thin it just keeps me from enjoying them."



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The Editor's Page

Protest the Vatican Appointment

Let us not disappoint President Truman by remaining silent over his appointment of General Mark Clark as the first United States "Ambassador Extraordinary and Plenipotentiary to the State of Vatican City." The President expected quite a "hullabaloo" over the appointment. Perhaps he will receive a surprise when the Senate convenes in January.

For there are indications that opposition to the appointment is snowballing slowly but surely.

What can we do personally, and what can the local brotherhoods do about the President's action?

The Rev. Robert E. Van Deusen, Division of Public Relations of the National Lutheran Council, Washington, offers these suggestions:

"Resolutions by regional and local groups of churches or church auxiliaries, sent to the Senators of the states on that territory; discussion of the subject in local congregational auxiliary meeting, using the material in the church journals; personal visits by pastors and laymen to their Senators during the recess; letters from pastors and laymen to their Senators, asking them to state their position on the representation to the Vatican; public debates or panel discussions of the issues involved; invitation to Senators to participate in such debates or discussions."

For the best and most complete analysis of the issues involved in the appointment, read the lengthy ed torial, "An Ambassador at the Va can?" in the *Christian Century* November 7.

Better still, write for reprints this analysis, at $3.50 per hundre from the *Christian Century*, 407 Dearborn St., Chicago 5, Ill. You local brotherhood could do this as project. Distribute copies of this ex cellent analysis to members of th congregation and urge them to stud the issues and write to their Senator

When you write to your Senator keep these words by Mr. Van Deuse in mind:

"Technically the President and th State Department have a right to rec ognize any other country and to de cide to send a diplomatic representa tive there. *The Senate's role is limited to approving or disapproving the per son nominated.* In an appointmen such as this, however, where contro versial issues are involved, the posi tion taken by the Senate would weigh heavily with the State Department If necessary, *the Senate could decline to approve any nominee for the post* (italics mine)

"The problem is to persuade the Senators that the Protestant people of their own state are taking this mat ter seriously, and will hold them ac countable for their position on the issue. If that is achieved, the chances are good that the nomination can be defeated."

—Joseph B. Mohr

SECURITY

FOR YOU ALONE - OR FOR YOU AND YOUR FAMILY

EVER SINCE you have been earning money, there have been hands reaching out for a share of it.

Whose hands get it? First it comes into your hands, but not for long. Other hands are reaching out for their share - the landlord, the grocer, clothier, druggist, doctor, garage man, movie owner and many others. It seems everybody gets his share except you.

You pay your bills and meet your personal payroll. But are you neglecting to meet your obligation to yourself and your family? Some day you will want to retire and enjoy a leisurely life. That calls for a regular, guaranteed monthly income built up from your own payroll during your earning years.

If security for yourself and family is uppermost in your mind, ask your LUTHERAN MUTUAL representative to plan a program of life insurance that will insure financial security for you at retirement age.

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The Christian and His Vocation

by GOULD WICKEY

Underwood & Underwood
Washington

Author

Dr. Gould Wickey is well known in all Lutheran groups. As a pastor in Washington, D.C., and Fargo, N.D., a professor at Concordia College, Moorhead, Minn., president of Carthage College, Carthage, Ill., and executive secretary of the Board of Education of the United Lutheran Church since 1929, he has had extensive Lutheran contacts. His influence in non-Lutheran groups has been very great through his work as general secretary of the Council of Church Boards of Education, and of the National Conference of Church-Related Colleges (1934-1947), as executive secretary of the American Association of Theological Schools (1942-1946), and as editor of **Christian Education** (1934-1947). Through his initiative the United Lutheran Church Board of Education inaugurated in 1948 an intensive program in church vocations.

Editorial Committee

Arthur H. Getz, chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics are prepared under auspices of the American Federation of Lutheran Brotherhoods.

AN UNDERSTANDING of the rea meaning of *vocation* may completel transform a person's life. Christia faith will become Christian living and there will be new insight concern ing the Christian's relation to the B ble, the church, community, citizen ship, education, freedom, leisure time work, labor conditions, possessions and all other phases of life.

Meaning of Terms

The dictionary defines *occupatio* as "that which principally takes u one's time, thought, and energies; e pecially one's regular business or em ployment; also, whatever one follow

Aims

1 To distinguish occupation and Christia vocation.

2. To awaken the awareness that each mem ber of the Brotherhood (in fact each Christian is called into fellowship with Jesus Christ an made a co-laborer with him.

3. To relate Christian faith and Christia living in a vital manner.

Worship

Hymn: "Come, Holy Spirit, God and Lord — No. 146 C. S. B., or No. 102 P. S. H.
Scripture: Romans 8:28-39
Free Prayer
Special Music
Hymn: "Jesus, My Lord, My God, My All — No. 351 C. S. B., or No. 262 P. S. H.
Topic
Hymn: "O Love That Wilt Not Let Me Go — No. 348 C. S. B., or No. 275 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

he means of making a livelihood." *ocation* is defined as "any occupa- or pursuit for which one quali- oneself, or to which one devotes 's time or life." This meaning does differ greatly from that given for upation.

A secondary meaning of *vocation* is ed as "a call or spiritual guidance a given religious service or career; ess for such a career and conse- nt obligation to follow it." The im- cation is that only certain persons eive this "call," and that the "reli- us service" is different from the mal activity of life. If this be true, n only the very few experience d's call, and most of life is appar- ly unrelated to God.

The Swedish "kallelse," the Norwe- n and Danish "kald," the German eruf," and the English "calling" ntain an idea which binds together ligion and everyday work. (See, r *Calling*, translated from the edish by Conrad Bergendoff, Au- stana Book Concern, 1950.) The tionary has failed to note this dis- ct meaning of "calling" or voca- n.

"Calling" in the Bible

In the Old Testament, the Hebrew ople believed that God had a plan them as a nation and as individu- . They were "called." Abraham felt lled out of a land he knew to an known land. Leaders and prophets nstantly referred to God's leading.

In the New Testament God's plan every human being is emphasized ain and again. Jesus taught the dis- ples "the very hairs of your head e numbered," and urged them not to worry about details, such as food and clothing. Peter, in his first letter (2:21) writes, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." This was written not to clergymen, but to laymen. The assumption is that *all are called.*

"Calling" in Church History

The words of St. Augustine, quoted so often, indicate how each person finds his destiny in God: "Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee."

On the island of Iona, Scotland, in the early centuries, a community was developed which tried to express the idea that the claim of Christ is on the *whole life*, spiritual and material, personal and social. It was believed that Christ governs man's life in *every* area, that work and worship must be vitally related.

In the monastic order of the Roman Church the idea was prevalent that the true Christian life can be attained only by withdrawing from the world. There existed a double standard of Christian living; one for those in the orders, and one for those bound by family ties, property obligations, civic loyalties, and other secular responsibilities. To this day a reference work describing the doctrines of the Roman Church, under "vocations" refers only to the "call" given to the vocations of the church.

Luther's Contribution

It is not an exaggeration to state that a new idea of the call was ex-

pressed by Luther, although its essence is found in the Bible. Luther's idea is stated in the explanation of the third article of the Creed: "I believe that the Holy Ghost has called me through the Gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith." For Luther, the call is closely connected with the forgiveness of sins. This gift is offered to all who will accept it through faith. All persons—the farmer at his plow, the workman in the shop, the miner in the mine, the servant girl in the house, the mother in the home, the king on the throne—all are offered the gift and may accept it just where they are.

The Christian vocation, or the Christian calling, therefore does not refer to our daily vocation. It refers to the call which God has given us to become his children, to accept the forgiveness which Christ earned, and to live under the guidance of the Holy Spirit. This call has been given to the carpenter, the store clerk, and the business executive, as truly as it has been given to the pastor. It has come to us through the Word of God, through the Gospel, through the message of God's gracious forgiveness for Christ's sake. It is a call that is made effective by the work of the Holy Spirit who applies to our hearts the merits won for us by the Redeemer.

Christian Vocation and Daily Work

The individual who has been called by God and who has accepted God's gift of forgiveness will of course rejoice to use his daily work as a means of glorifying God and serving fellow men. Jesus said, "My Father worket hitherto, and I work" (*John* 5:17 God is the great workman who labo even at so-called common occup tions. He prepares clothing for ma and beast, and food for all his cre tures. While on earth Christ worke as a carpenter. The Virgin Mary, aft she had been informed that she w to be the mother of the Redeeme continued her duties in the home.

God does his work on earth throug those who have accepted his gift forgiveness and in gratitude try t serve him. They have been "called. They know that they cannot do God will merely by worship. Worship an work go together. The disciple Christ reveals his discipleship both h his faith in Christ and by his attitud towards others. "By this shall all me know that ye are my disciples, if y have love one to another" (*John* 1 35).

Christian Vocation Influences Wor

If I have heard and accepted th call of God my daily work to earn living will be vitally affected by tha call.

1. *My daily work, whatever it ma be, will be used to express thanksgi ing to God for his gift.* It will be i harmony with God's plan. It wi glorify God and benefit fellow me If I am conscious of the fact that Go has called me into his fellowship m choice of a life work will conside the needs, the opportunities, and th talents I possess, and all will be ded cated to God.

2. *My daily work will be tran formed by God's gift of forgiveness.*

h day, in some way, I fail. But
n day God's gift of forgiveness of
comes to me. The joy of forgive-
s will enter into all my work and
my relations.

My gratitude will compel me to
my work carefully, completely,
ically. Judgment of work will be
ed not so much on what is done as
how it is done. The maid will give
dence of her faith by no longer
eeping dirt under the carpet. The
ginger will manifest his Christian
cation by keeping the engine in
od condition. The office worker will
ire to keep the desks, drawers, and
s in perfect condition. The clock
l not be watched, and the time
l be fully spent. God has given his
to me; I must give my all to him.
But this does not mean that I need
satisfied with everything related to
work. If the office methods can be
proved, I must take whatever steps
an to accomplish that end. If I am
rking in the transportation system
my city, I have a responsibility to
prove it to the glory of God and
e welfare of fellow men.

4. The Christian vocation enables
to rise above class spirit. We are
l God's children, saved by grace
one, and each performs his daily
sks as a service to God. Luther re-
atedly referred to the more menial
sks in order to show that the person
ho performs such work in obedience
God may be more exalted in God's
es than those who perform the so-
lled more exalted tasks. The janitor
a church works to the honor of
od just as well as the bishop of the
church—both in joy and gratitude for God's gift of forgiveness.

5. *Consciousness of his call by God will save the Christian from becoming fidgety about his work,* in spite of its possible drudgery or stifling routine.

6. *The consciousness of having been called by God enables the Christian to find satisfaction in his work,* even though he does not immediately see the results of his labors, or the results may be different from what he anticipated. The teacher in the public school, especially in the early grades, cannot see the results of her labors, but she continues to hope that the teaching process will bear fruit in developed personalities.

Problem Situations

The daily work of Christians sometimes calls for thoughtful consideration, patience, inquiry, and action. The following situations are listed in Alexander Miller's *Christian Faith and My Job,* pp. 1-9:

1. *The "Slo-down."* Several Christian young people started to work in an industrial plant with the determination to do "an honest day's work." But they soon discovered that the other workers had agreed on the limits and pace of work. Even the piece-workers had agreed to keep production down. If the base-level of work were raised the piece-workers would have difficulty in earning piecework benefits.

2. *Agreed Dishonesty.* In steel plants the molten metal is weighed as it comes from the furnaces. This weight should correspond to the weight of the scrap metal, less any

wastage and plus the weight of the alloy materials added during the "cooking" process. But in certain steel mills the weight never did correspond, since it was agreed "throughout all the departments to enter not the weight which the scales showed but an artificial figure supplied by the scrap-metal department."

3. *Farming.* Farming is free from many stresses, tensions, and conflicts experienced in industry, but it yet has problems and difficulties. In an industrial age it is governed by living conditions determined largely by industrial communities. "In boom times the land is ravaged to secure a quick return and to catch the market while it lasts, while in times of slump, crops are plowed under and the government leagues itself with the producer to organize destruction and waste." The farmer is paid for corn which is not grown, and for pigs he did not raise. The farmer who has a family to feed and who desires to stay solvent, is caught in the dilemma. It is not a matter of the farmer's honesty; it is a matter of necessity.

In all these problem situations, and in hundreds of others which members of the brotherhoods can supply, what is the Christian to do? The answers are not easily found, but with the spirit of Christ in us there is an answer.

For Discussion

1. Name the varied occupations represented in the local brotherhood; in the local congregation. (Cf. assignment made)

2. Distinguish occupation and Christian vocation.

3. Is it correct to say that the occupations in which brotherhood members engage determine how the Christian vocation may be manifested? Explain.

4. Is it desirable for a Christian to keep a record of the ways and the number of times he makes evident his Christian vocation? Why?

5. Can a Christian engage in work which is a dishonor to God and injurious to society? Give instances of such work.

6. Discuss the "Problem Situations" described above, and any similar situations known to you.

Suggestions for Action

1. Study again Luther's explanation of the third article of the Creed. Apply what you have learned to your own life.

2. Plan specific undertakings whereby your brotherhood may be the instrumentality through which the Holy Ghost will *call* those who are now living outside his grace (intercessory prayer, visitation evangelism, carefully planned publicity, financial support of a "mission abroad," etc.

Responsibility

(Assignment for the February Meeting)

How do we manifest our sense of responsibility toward God in our daily living? Or do we live from day to day without a real sense of responsibility?

Our next Brotherhood topic will be, "The Christian and His Responsibility." It should be a fascinating study, and one that will lead to a searching of hearts. To help make the topic vital for members of the local brotherhood, appoint a committee of two to interview several members of the brotherhood and ask them to be prepared to make statements at the meeting on the subject: "How Christian responsibility can be expressed in our community."

ation For Living

(*continued from page* 14)

living, thinking, feeling, and ling? Does it provide you with s, standards, power, and inspira- ? Is it to you God's message, to arefully studied—a well of truth which to drink deeply and n?

ll of these questions are challen- There are many more, but these samples. All are full of signifi- e for living. But the last ones are most searching. A Christian type naturity is the highest there is. low grown-up are you?

●

out Pilgrimage to Muhlenberg

or the sixth successive year, hlenberg College, Allentown, Pa., host to a pilgrimage of Lutheran Scouts of the Ministerium of nsylvania.

On Oct. 20, 107 men brought 491 uts by automobile to the college, re they met in the science audi- ium for a pep meeting. Dick Teal, sident of the student council, was master of ceremonies. Haps Ben- gave a talk on the game of life. bert Brobst led the group in sing- . The cheer leaders taught the uts the college cheers and the col- e band played during the registra- n period and the pep meeting.

This meeting was followed by rs of inspection. Special exhibits re shown by the chemistry, phy- s, biology and psychology depart- nts.

After dinner in the college com- ons, Dean Mercer and the college

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Tessie: "Is Jack a confirmed bachelor?"

Bessie: "He is now. He sent his picture to a Lonely Hearts Club and they sent it back with a note saying, 'We're not that lonely.'"

Christmas Gifts that Mean the Most

The most meaningful Christmas gifts are those which carry the true spirit of Christmas and continue to carry this spiritual message day after day, month after month. A subscription to The Upper Room is that kind of a gift.

Spiritual Message: **Every day for a whole year this Christmas gift brings a message of inspiration, comfort and joy. Here are gathered the choice devotional messages and prayers of people around the world, together with a suggested Bible reading and a thought for the day.**

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THE UPPER ROOM

1908 GRAND AVE., NASHVILLE 4, TENN.

Use The Upper Room as a Christmas Greeting—17 copies of the January-February number (the beautiful full-color reproduction of Raphael's Small Cowper Madonna on the cover) and 17 Christmas mailing envelopes for $1.

olain spoke to the scouts assem-
l in the chapel for a vesper serv-
And after the vespers the scouts
e guests of the college at a night
ball game between Muhlenberg
Gettysburg.

his annual pilgrimage is a grand
erience in the lives of the Boy
uts, the college and the church.
the scouts it is a venture in keep-
with the outdoor principles of
uting. To the college it is a first
tact with boys who will be their
ire students. To the church it
ns a renewed interest in its youth
gram.

●

A UNIQUE International Reforma-
n Festival was held in Central
heran Church, Oakland, Cal., the
. Alf M. Kraabel, pastor, on Oct.
when seven ordained Lutheran
rgymen held seven separate ser-
es throughout the day, in seven dif-
ent languages—Norwegian, Eng-
, German, Chinese, Japanese, Es-
ian, Latvian.

●

DR. OSCAR A. BENSON was installed
the tenth president of the Augus-
a Lutheran Church at a service on
t. 14 in Minneapolis, attended by
00 persons, including many Luth-
n leaders from all parts of the Uni-
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ir. My husband is very fond of griddle
es."

irocer: "Indeed?"

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